

Millennial Star



The Hill Cumorah

Here a Sacred, Ancient Record was Received.

(See page 434)



A GORGEOUS DAY

By *Estelle Webb Thomas*

You and I planned a gorgeous day,
But it rained—do you remember?
And the wind blew chill and the clouds hung
grey,
As they will in late November.

So we merely went for a walk instead,
While the gale rose high and higher,
Then home, with our cheeks and noses red
To read and dream by the fire.

But we found we had a gorgeous day,
Perhaps because of the weather,
For the glory, it seemed was not in play
But in simply being together!

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Museum 1354

And ye shall know the truth and the truth shall make you free.—John 8: 32

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THIS WEEK'S COVER—

The Hill Cumorah with the forty-foot bronze and granite Angel Moroni monument is seen on this week's cover. On July 22nd, 23rd, and 24th, thousands will join in the annual Hill Cumorah Pilgrimage. Each night a sacred pageant will be presented to visitors from all parts of the world who gather at this spot, which is cherished in the heart of every Latter-day Saint. Last year audiences of more than 10,000 people were attracted to the open-air pageant.

Events in the Last Dispensation

By ELDER DON B. COLTON

Former President of the Eastern States Mission.

IN May, 1829, Joseph Smith was living in the small village of Harmony, in Susquehanna County, Pennsylvania. The village then, as now, was small, perhaps smaller today than then. It is located, however, in a beautiful valley, near the Susquehanna River, bordered with beautiful groves of trees.

Joseph Smith had been at work for more than a year, in an attempt to translate the Book of Mormon.

The plates upon which the Book of Mormon was written were delivered to the Prophet Joseph, and he had struggled for many months, with his limited means and resources, to complete the work of translation. Not a great deal of progress, however, had been made.

In the winter of 1828-29 Oliver Cowdery was living in Manchester, New York. He had heard the story with reference to the delivery to the boy Prophet of the record of the ancient inhabitants of America from the Hill Cumorah. From the very first it impressed him. He sought earnestly from God for guidance and light. He tells us, in the most solemn way, that he had a deep impression, bordering upon a manifestation, that he was to go and converse with the Prophet in the spring of 1829.

As soon as he could honestly be excused from his school work he journeyed from Manchester to Harmony in Pennsylvania. Within two days after he arrived, he commenced the work of assisting the Prophet—acting as scribe or secretary while the Prophet dictated. They were earnestly engaged in this work early in May of 1829, when they came upon a passage written upon the Plates relating to baptism by immersion for the remission of sins. Both related that it came to them as a personal message. They talked over the problem long and earnestly, and decided to seek light and wisdom from the Lord with reference to the meaning and the purpose of the passage in the Book of Mormon.

Accordingly they left the home where they were doing the work of translating, and went to a grove on the banks of the river nearby. A more appropriate place could scarcely be imagined. A grove still stands in the place where this event probably took place. Reaching the place of seclusion, these two young men knelt down, with uncovered heads, and earnestly sought God in prayer. The story they relate is wonderful and thrilling, and to many thousands of people convincing.

The Being, who announced himself as John, the same that is called John the Baptist in the New Testament, came to them and laid his hands upon their heads and spoke these words:

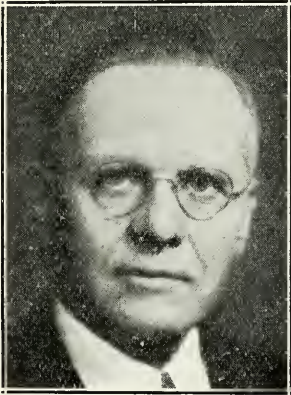
“Upon you, my fellow servants,” and there is a wealth of meaning in these words, “in the name of Messiah, I confer the

Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Then in answer to their request concerning baptism, he told them, as one man talks to another, that they must now go down into the water, and he directed them exactly as to how it should be performed; that Joseph should first baptize Oliver, saying: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost, Amen."

Then Joseph immersed Oliver, and Oliver repeated the ordinance and immersed Joseph. When they came up out of the water, under the direction of John the Baptist, they each ordained the other to the Priesthood, Joseph ordaining Oliver first, and then Oliver ordaining Joseph.

"This Priesthood," said John, "holds the keys of the ministering of angels"—the keys, not the promiscuous visits of spirits, good or bad. Angels do not come without definite missions. Our Father in Heaven does not permit them to come, nor would they want to come, unless they have a definite purpose in thus coming. But in fulfilment of that blessing the Prophet Joseph does give us, in the 128th Section of the Doctrine and Covenants, a detailed account of a number of visits which he, the Prophet, had from heavenly beings. In speaking of it, not in terms of boastfulness, but in terms of humility and appreciation and encouragement, he says:



Elder Colton

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy

from heaven; and a voice of truth out of the earth; glad tidings for the dead."

Oh, how tremendously important this ordinance is, for not only have perhaps more than a million been baptized in this day and age, but millions have had the work done for them, baptisms performed in the Temples of our God.

This opens the great plan of salvation to all our Father's children who will receive the work, either here or in the hereafter. It shows the depth and width of the plan of life and salvation; that the practice of baptizing for the dead was in vogue in the days of the Saviour cannot be disputed. Witness is given of it by ancient writers, and the writers of the scriptures refer to it.

An angel came and gave the keys of sealing. The great ordinances that are performed in the Temple, and the blessings that are given therein, are given because of an angelic

visit, "Glad tidings of great joy! How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion; Behold thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

"And again what do we hear? Glad tidings from Cumorah"—not mysterious, not mystifying: "Moroni, an angel from heaven, declared the fulfilment of the prophets, the book to be revealed."

There has been no book in this dispensation that has converted as many people to the Church of Jesus Christ of Latter-day Saints as has the Book of Mormon. Thousands in every land and clime bear witness that as they read its sacred pages there comes a witness to their souls that it is true; and thousands upon thousands, who have been reared in the Church, bear solemn testimony also that as they read its pages there comes to them a testimony concerning the truthfulness of the Gospel of Jesus Christ, for be it known that the very purpose of the book itself is to bear witness concerning the Christ.

When Joseph Smith received this Priesthood approximately a hundred and nine years ago, he made the prophecy that a great Church would be organized in the world, a Church built upon the foundation of righteousness and of revelation; that there would be entrusted to that Church the Gospel of the Lord Jesus Christ, in its purity and its fulness, and that the truths of that Gospel would be taken to all nations of the earth.

One of the further keys given to the Prophet was the gospel of repentance. Missionaries that have gone out into all these nations of the world have called upon the people to repent, and when the repentant, believing souls applied, they have baptized them by virtue of the authority given unto them by one who can trace his authority back to the Prophet Joseph Smith and through Peter, James and John, to the Lord Jesus Christ. We believe that the members of this Church who are faithful and true enjoy a special blessing; that men have the same Priesthood that was given to the apostles and elders of old.

Today the missionaries have preached and are preaching this Gospel in all the world, and in spite of persecution, in spite of ridicule, in spite of opposition, the spirit of the world is changing in the very communities where Joseph Smith and Oliver Cowdery received this manifestation, and where they scarcely dared tell it. The people of Harmony, in Pennsylvania, are pleading that the Latter-day Saints shall return. In Palmyra and Manchester, in the communities where Joseph Smith was compelled to leave because of persecution, the people are welcoming our missionaries back, our branches of the Church in those communities are growing, and there is a fine feeling of fellowship between those people and the members of the Church of Jesus Christ of Latter-day Saints.

The Gospel itself, the influence it has upon the lives of the people, and the spirit of righteousness that prevails among those who live it, after all is the greatest evidence of the truthfulness of the declarations concerning these heavenly manifestations.

Why I Joined the Mormon Church

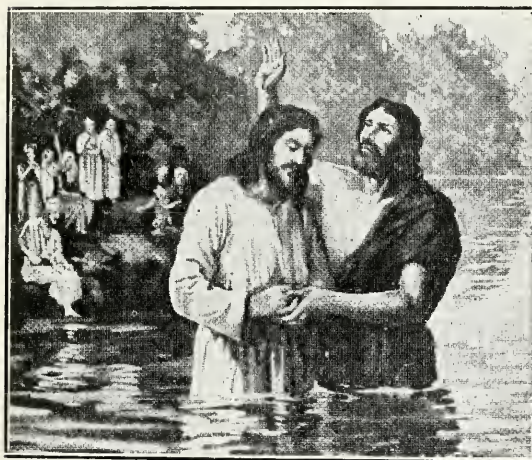
By ROSA MAY TEGERDINE

(Norwich District)

I HAD been taught the Church of England doctrines from infancy, being christened, confirmed, and married in that faith. Its teachings were very dear to me, until, early in 1936, two Mormon missionaries came to my home, and told me of their beliefs, doctrines, and creed . . . of the Word of Wisdom, of baptism by immersion, and of obedience to Christ's own teachings. Naturally, after 25 years of loyalty to one Faith, I could not open myself to these new ideas. I was very obstinate and blind then to all the glorious truth.

Before their departure, however, they gave me a Book of Mormon, which I maintained I didn't need, as I believed the Bible was sufficient.

Later, during the summer of 1936, two new missionaries came. The things I had heard from those first two had interested me and made me want to know more, although I didn't admit it at the time. I liked, too, their friendliness and ever-willingness to explain my questions pertaining to the Gospel.



Baptism of Christ

In September, 1936, a lantern lecture was held in my home. I will always remember it as the most eventful night of my life. "Down Pioneer Trails" was the subject of the lecture, with the missionaries telling us the history of those faithful Pioneers of Western America.

Something awoke within me. I was tremendously impressed with the meeting. I felt a happy radiance that seemed overpowering somehow. I wanted to learn more of the restored Gospel. I had a feeling the religion was true, and my prejudiced views seemed to vanish.

The next day one of the Elders brought me a copy of the MILLENNIAL STAR, and asked me how I had liked the previous night's lecture. I was very humble, and told him exactly how I felt towards Mormonism. His face beamed with happiness, for he knew I was now extremely interested in the true Gospel of Jesus Christ. I grasped his hand in happiness over this knowledge. I had indeed found a "pearl of great price," and

was determined to learn more by investigating at Church meetings and comparing those humble, Christ-like teachings with those I had been accustomed to.

Some of the greatest appeals made to me by the Latter-day Saints were their complete faith and trust in God; their missionaries, who were preaching the Gospel in a foreign land at their own expense; their belief that "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things"; and their testimonies that great happiness is gained by righteous living.

The Book of Mormon, which before had been neglected, became a cherished treasure. That book alone is a testimony that God lives and has restored to His people in these last days the true and everlasting covenant. To all who believe, great happiness is in store. "Men are that they might have joy"; I understood these words at last.

My next step in trying to become a more worthy person was to observe the Word of Wisdom. It was hard at first, but the words of President Grant, told to me by the elders, always came to my mind when I was tempted. "That which we persist in doing, becomes easy to do, not that the nature of the thing has changed, but our power to do has increased." Finally I overcame temptation, though I had been a very heavy tea drinker.

I feel much better without it now, and by this obedience, and cleaner living, God has blessed me and answered many urgent prayers.

Aiming further to follow Christ's teachings, I realized the essential law of baptism by immersion must be obeyed before one can enter Christ's kingdom. Many difficulties arose, but again through faith and prayer that act was accomplished. In June, 1937, I was baptised, along with my little daughter. It was the happiest day of my life. A wonderful feeling of spirituality was around me all the time, and greater still when I was confirmed by the laying on of hands.

Only those who have been in the waters of baptism can realize what a wonderful spirit is felt at that moment. Many times since, I have shed tears of happiness in memory of that day. It was truly a great day, coming in spite of many difficulties.

For these reasons and many others I joined the Church, and I am grateful to God for the things I have accomplished through faith, prayer, fasting, and obedience to the other teachings of Christ which mean everything in true religion.

The Church means much to me, there comes a stronger testimony each day, and with it a thankful heart for the knowledge that Joseph Smith was a true prophet of God, an instrument in His hands in restoring this beloved treasure, the Gospel of Jesus Christ in all its power and glory, in these last days.

Something to live for, something to work for, and, if necessary, something to die for. That is what the Gospel means to me. For where God is, love is, and those that seek Him shall find Him.

What Authorities Say of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON
(With acknowledgments to the Temperance Council
of Christian Churches)

TENNIS

H ELEN Wills-Moody, one of the greatest women tennis players of all time and recent winner of the Wimbledon Tournament for the eighth time has said:—"One glass of beer suffices to induce sleep on the tennis court. If the player does not wake up for a stroke or two, he finds that his eye is just enough wobbly so that he does not hit his strokes cleanly. The precision that tennis demands makes necessary total abstinence—even from beer. Of this the tennis player is aware, as are competitors in other sports. The person who says one cocktail or one glass of beer does not make any difference in one's eye co-ordination and balance is wrong, at least from a tennis point of view."

D OROTHY Round, a champion English netter, says: "I am a total abstainer, and have been all my life. I consider it would be beneficial for all athletes to avoid all alcoholic drinks."

W. T. "Bill" Tilden, the "iron" man of tennis, has given the following advice: "It is certain injury to touch alcoholic drink in any form during play. Alcohol is a poison that affects the mind, the eye, and the wind—three essentials in tennis." Tilden is over forty years of age, and took an active part in tennis until a few years ago. When asked how he was able to keep going in the strenuous sport at his age he replied: "I drink only water, I never smoke, I go to bed early and get up early, and play five long matches every week. There you are."

S UZANNE Lenglen at the time she was world champion, wrote: "My diet is normal; I drink no wine or alcoholic drinks of any kind, and I go to bed early."

F RED J. Perry, British and American Champion for many years, and one of the greatest living tennis performers, once wrote: "I was brought up a teetotaller, and so I have remained. Nor am I peculiar in that respect among first-class lawn tennis players, surely the most abstemious crowd who ever walked. Whether all my fellow-players of the British team label themselves teetotal, I cannot say, but certainly in our trips together, beer, wines and spirits are virtually unknown among us."

J. B. HAWKES, once Australian tennis champion and Davis Cup player, said: "I agree with all the other leaders in sport that abstinence from liquor is practically an absolute necessity to get to the top of the tree, especially at tennis."

M RS. Nuthall, mother of Betty Nuthall, famed English netter, states that her daughter neither smokes nor drinks.

THURSDAY, JULY 14, 1938

EDITORIAL

Another Associate-Editor for the Star

A GAIN the STAR has a change of Associate-Editor. With the issue of June 30th, Elder Arthur C. Porter finished his work in this position and Elder Marvin J. Ashton, assistant for the past six months, takes his place. Elder Ashton will have associated with him, and as his assistant, Elder Thornton Y. Booth.

Many of the leading characters in the Church during the last one hundred years, many who have worked valiantly for the Cause, have been connected in one way or another with the Editorial Department of the MILLENNIAL STAR.

Can and May Reach Any Goal

THE faith, earnestness and efficiency of those who have laboured in this department during recent years are such that the STAR predicts for them careers of successful achievement, similar to those which have been enjoyed by their predecessors. To young men of intelligence and integrity, ambition and determination, native talent and willingness to struggle, there is hardly any goal they cannot and may not reach.

Changes in the Editorial Department of the STAR come necessarily with frequency because much of the work in this department is done by missionaries who are young men and who spend but a comparatively short time in the mission field. Missionary work, like that of war, is carried on largely by those who are young. Missionaries come into the mission field hardly more than boys, but in two years of devotion to the study and proclaiming of the Gospel, they develop, generally, into effective preachers and teachers of the Truth.

Determination That Knows No Defeat

ELDER PORTER came into the mission field two years ago fresh from college. While as a student he had done some writing and editorial work on a school paper, and while he had had some experience in the publishing plant of his own father, nevertheless, he came into the mission field a modest, unassuming young man. But back of his modesty was keen intelligence, ability to work and a determination that knows no defeat.

Some may look upon youth as a handicap. But Jesus began His public work at the age of twelve and completed His earthly tasks at thirty-three. Joseph Smith began at fourteen and his work on earth was finished when he was but thirty-eight. Thus it is seen that God Himself has placed great responsibilities upon those who were young. He has done some of His greatest earthly work through those who had but few years of experience.

The Spirit Which Must Characterize Work

THE work done on the STAR by Elder Porter has at all times been characterized, and under all conditions prompted, by the missionary spirit, that spirit that is born of a testimony of the divinity and effectiveness of the Gospel of Jesus Christ, that spirit which must characterize a missionary publication if that publication is to be effective in the mission field.

In accordance with his recommendations a number of improvements have been made, such as: larger type and shorter lines, a greater amount of white space throughout the magazine and the use of more prominent headings. The general attractiveness of the magazine has been materially increased by the use of a variety of colours for its cover. A new feature added, "Browsings in Brief" from the notebook of President Hugh B. Brown has brought forth favourable comment. Elder Porter has also secured the right and has begun printing as a continued series of articles that gripping, interesting and instructive Mormon-missionary story, *The Soul's Fire*.

Clear Idea and a Free Flow of Speech.

THIS young Editor is the soul of honour. His ideals and standards are high and unchangeable. His character and dependability are of the first quality. He has taken up and carried on his task with great efficiency and seriousness. His work is done conscientiously and painstakingly. It is always done well and right. He has clear ideas and a free flow of language with which to express those ideas. He is modest in his claims, but outstanding in performance. Whether the problem in hand or the difficulty encountered is one of printing or photography, one of electrical wiring or electrical machinery, or whether it has something to do with radio, Elder Porter in his quiet but efficient way can take the difficulty in hand and generally find a solution. Thus, in addition to a trained mind, he has two well trained hands which he stands ready and willing to use.

Will Point to Him With Pride

NOW the missionary work of this young Elder is completed. He has rendered two full years of unselfish Gospel service to the people of the British Mission and he is leaving for his home in Idaho with a future full of promise.

Whatever he undertakes, he will do with painstaking care. With his many outstanding qualities thus highly developed in the days of his youth, the MILLENNIAL STAR not only wishes, but predicts for him a long life of usefulness, joy and success. Those associated with him in the mission field are sure, in the years that are to come, to point to him with pride as a missionary companion.

Both in his conduct which has been ideal and in his addresses which have been eloquent, as well as with his pen which has been powerful, he has been an effective missionary and teacher of the Gospel of Peace.

Again and finally to Associate-Editor, Arthur C. Porter, the STAR says farewell, success, God bless you.—RICHARD R. LYMAN

The Soul's Fire

By JEREMIAH STOKES

INSTALMENT 6

THE biting cold of a January night held the little settlement of Kirtland in its icy grasp. Joseph Smith, Sidney Rigdon and Brigham Young sat in the Prophet's home discussing the affairs of the Church. Their faces were unusually grave, for their hearts were weighed down with burdens that were taxing their strength and that were growing in size and complexity as the days went by.

"The missionary work in the states," observed the Prophet, "and the labours of the elders abroad are bearing fruit. We now have completed the Temple and the gathering of the Saints is well under way, but I wonder, I wonder just what the future holds for them and us. Not that I fear the outcome for the Church, for its destiny is in the hands of God, but the people and the trials that await them give me grave concern."

Summary of Past Instalments

THE continued persecution by prejudiced outsiders had caused Joseph Smith and his associates to move from one town to another. From Colesville to Kirtland and Independence and still the hand of stern opposition would not lift from the Mormon advocates. During these faith-testing days missionaries were being sent throughout the United States and to Great Britain. Last week's presentation gave an account of how one English woman, Ann Northrop, first heard the Gospel. She was favourably impressed with what little she had heard of it, but a prejudiced husband had warned her against having anything to do with the movement.

At this point Porter Rockwell rapped on the door.

"Come in," the Prophet answered.

"You must leave for Far West tonight, Joseph. You dare not wait 'till morning," Porter emphatically directed. "The mob leaders are after you. And these men must go with you."

"But what of our wives and children?" queried the Prophet, helplessly.

"They're safer without you," he opined. "And after you are gone, they can follow. I will see to that."

"But we are not prepared, we have no money, no way of travel for such a journey, either for ourselves or for our families, Porter. We're stranded, caught in a trap without a chance of escape."

"I will have to provide you with horses and means tonight and you must be far on your way before morning. I'll see that your families follow later."

"Sidney," said Mr. Young, "it's a dreadful undertaking, but I see no other way out of the situation."

"There is no other way to meet the issue, Brigham, we must

yield to the inevitable. We should see our families at once and be off as quickly as possible. Shall we meet here, Joseph?"

"Yes, Sidney. Let us all start together."

For the next hour and a half, the minutes in the Kirtland homes of these three Mormon leaders flew like chips before the woodman's axe. In each habitation plans for immediate departure were hastily laid. A small bundle of clothing was quickly assembled, a few provisions thrown together, a saddle horse brought up and the scant luggage tied to its back by willing hands who had volunteered to help. And then at last, a few moments of sacredness ensued wherein each family knelt in earnest prayer beside a humble bed and supplicated God for a safe journey and His protecting care over loved ones who must be left behind. Rising from each hallowed spot, a man and a woman fought back their emotions with mighty effort, as a token of encouragement to each other and as a means of restraint upon frantic children who clung to their icy hands, crying bitterly.



"She was as willing as only thoroughbreds are."

At length, outside of the Prophet's house was heard the crunch of snow beneath two horses' feet. His brethren had arrived. The time for separation from his little family had come. With stoical mien, Emma fastened the last button on Joseph's coat, pressed a little tighter the knot of the scarf she had placed around his neck and without demonstration, except for her quiet tears and the pathos in her voice, she said, "God bless you Joseph, darling. I love you, oh so much. Goodbye, and don't worry."

"And I love you, too, sweetheart, with all my heart. And how I shall miss you, and the children; but God will bring us through our trials triumphantly again, and soon we shall be reunited in the joys of companionship."

Hurriedly he took the children in his arms and caressed them fondly and then with "Goodbye Emma and God bless you," he opened the door and was gone.

Porter Rockwell kept his word, and after several days, through his efforts, the families of the men sought by the mob joined them at Norton, sixty miles away. Porter remained at Kirtland for purposes known only to himself and Joseph Smith and a very few trusted ones whom they had taken into their confidence.

Rockwell loved horses—thoroughbreds. He rode a black mare, young, trimly built, fast, beautiful as a picture, and willing as only thoroughbreds are. She was the pride of his heart, the joy of his possessions. One evening at sunset Rock-

well was engaged in his stable, shining the coat of his mare. Just as he finished, he stepped back to the door to put up the curry comb and brush. The brush fell from the shelf and as he stooped to pick it up, the shadow of a man registered upon the floor before him. At the same moment he straightened up and looked into the muzzle of a gun held in a ruffian's hand. Instantly Rockwell saw the wickedness in the man's face, the murderous purpose in his eyes. Porter was not shaken from the usual composure that he maintained under a tense situation. He was trained to keep his head, to think, and to act quickly in great emergencies. And so, in this case, he kept his closely observing eyes on the gun and upon the man's face. He saw that the trigger was set and that a fresh bright cap rested beneath it ready to spit its pent up flame into the powder below.

"I've got you now, Rockwell," the man said deliberately, biting his words, "and you're not going to get away. What did you do with Smith? Where is he?"

"If I were you," replied Porter, glancing down at the weapon, "I wouldn't carry a gun without a cap."

In the fraction of the second that the man's eyes were drawn to the gun to verify the observation, Rockwell knocked the weapon from the villain's hand and kicked his feet from under him. In another flash Porter had his gun trained upon the breast of his assailant.

"What do you want with the Prophet?" Rockwell demanded. "What are the plans of your gang?" Out with it, you yellow dog, or you'll stiffen in your tracks. Come on! Out with it!"

"Gimme time! Rockwell."

"Speak, I tell you, or this gun will!"

"The gang's going to follow Smith. They're going to kill him. And Young and Rigdon are marked, too," came the reluctant answer.

"Get up and get out of here!" commanded Rockwell. "And don't turn your face this way again. Understand?"

"Yes."

The moment the man was out of sight Porter put the mare under the saddle. She had been in the stall all day and was primed to her greatest strength. He rushed to the house, explained the situation briefly, told his plan and was gone. Through the night he rode, stopping only now and again at some spring to let the animal drink. Her wind was good, and she seemed to sense the anxiety of her master to reach some given destination, for without urging she pushed on and on at a steady gait, walking up the hills, galloping off again with renewed energy, hurriedly clipping off the miles of the journey's stretch.

At last Kirtland was sixty miles behind. It was still dark, but the stars were shining brightly in a cloudless sky. Porter rode straight to the farm house where he knew the Prophet to be and stopped his mare. Climbing down from his mount, stiff and sore and numb, he pulled the reins down from her head

and threw them over a post. Just as he turned towards the house he heard a choking sound, and looking back, saw the animal drop to the ground. He sprang to her side and stared at the prostrate form. She did not try to rise. She made no struggle. Hurriedly he released the cinch and jerked the saddle from her steaming back and pulled the bridle from her head. He ran his hand across her eye and nostril but there was not a quiver in a single nerve. He knelt upon his knee and listened for her heart. It did not beat. Her legs were limp. All signs of life were gone. The pride of his heart, the joy of his possessions, his thoroughbred was dead!

For a moment he stood with bowed head dejected, fighting back the feelings of deep regret that for the moment staggered him. His mind flew back over the many weary miles the animal had travelled during the night. He saw again the stall, where just a few hours before, his thoroughbred had stood with shining coat, alive, a picture of beauty, the embodiment of strength and willingness. Then the import of his errand forced him away from the scene. He reached the door and knocked loudly.

Almost instantly he was answered with, "Who's there?"

"It's Porter Rockwell from Kirtland. I want to see Joseph Smith, the Prophet," he replied.

"Very well," came the answer.

The man opened the door with the exclamation "What brings you here at this unexpected hour, Mr. Rockwell?"

"More trouble at Kirtland."

No sooner had Rockwell finished his answer than the Prophet, half dressed, came into the room.

"I heard your voice, Porter. What's the trouble?"

"The mob intends to follow you, and Brigham and Sidney are marked, too. I forced the confession from one of the gang and rode directly here to warn you."

"When did you leave Kirtland?"

"About five o'clock last evening."

"Then you rode straight through?" the Prophet asked.

"Yes, to beat the mob."

"You'd better stable your horse and get something to eat, at once, Porter, while we get ready, for we must leave immediately."

"My mare's dead at the gate, Joseph."

"What! Dead!" The Prophet gasped. "What was the matter?"

"Dropped the moment I left the saddle. She never showed a sign of fatigue and was willing to the last step."

"Porter," said the Prophet, "you pressed her too hard. I am sorry. It is too much."

"Not too much for you, Joseph. And I'd give my life to save yours as freely as she did hers," assured the man.

"I know you would, my dear brother. You've proved it time and time again. And I love you for your loyalty, Porter, and—"

The Prophet did not finish his thought for he was interrupted by the presence of his two associates, Brigham Young and Sidney Rigdon, who came into the room.

"We heard Porter's voice, Joseph," Brigham interrupted.

"Yes, he rode his horse to death to warn us. The mob is following. We can't remain here."

"It's a bitter night, Joseph, but we can't delay," replied Rigdon.

"No, not a moment," agreed Brigham. "And we'll need every minute of the two and a half hours before daybreak to put as many miles as we can between us and the mob."

With their hopes for safety again shattered, the three families pressed on in their poorly-equipped wagons towards the settlements of the Saints in Missouri. Meanwhile the mob came on to Norton and traced the Prophet to the farmhouse where he had stayed. Going to the place, one of the men inquired, "How long since Joseph Smith was here?"

"Let me see," said the man thoughtfully. "I can't just remember. It's several days ago. He was in a hurry when he rode in and went away in the same haste."

"Was he riding a horse or driving a wagon, when he came in?"

"He was riding a horse, sir, and a good one."

"Which road did he take?"

"I don't know, sir. He left in the night. He didn't tell me and I didn't watch."

The man grunted, whirled his horse about, and rode away.

"It's no use follerin' 'em any further," said the mob leader, as he rejoined his confederates. "Smith's too far ahead of us. We'd better go back and trust to gettin' our men when they come back to Kirtland, or leave it to the gang in Missouri to git 'em."

They all agreed and turned their horses back along the road from whence they came.

(To be continued next week)

News of Current Interest

AIR MAIL service in the United States has been going on for twenty years, and during that time the mail industry has been practically revolutionized. To-day, a twelve-hour air mail service links New York with San Francisco. Railroad Express deliveries require 73 hours to make the distance. In the days of the Pony Express approximately 20 days were needed to carry a message from one point to the other. The Overland Mail Coach used to require better than two months to cover the coast to coast trek.

NOISELESS VIOLINS can now be obtained in Berlin, following the invention of Dr. O. Vierling, German inventor. The violin is specially made to be listened to by the player alone. It is an electric mechanism, and its vibrations are transmitted to the player by means of earphones. It can be attached however, to a radio loudspeaker, and made to sound even louder than a real violin. The invention is considered as ideal for the beginner who can listen to his own squeaks without disturbing anyone else.

News of the Church in the World

SAILING the mid-part of August, is Jonn Alden Bowers, of Ogden, Utah, who has been appointed President of the Brazilian Mission to succeed Rulon S. Howells, president during the past three years. Accompanied by his wife, Elder Bowers will arrive at his post in Sao Paulo the first part of September to take over his new duties. He is a graduate of the University of Utah, and laboured in the German Mission from 1926 to 1929.

PRESENTING facts without moralizing is the approach to be used in the Church "Anti-Liquor-Tobacco Campaign" recently launched. Planning to use every modern advertising device including radio, newspapers, billboards, and moving pictures, it is hoped to successfully appeal to the personal judgment of youth on the basis of widely accepted facts.

"Alcohol Talks to Youth," a brief scientific discussion in booklet form will be widely distributed throughout the Church through co-operation of the various priesthood quorums. This book answers such questions about alcohol as "Is it a food?" "Is it a medicine?" "Does it stimulate?" and others. It clearly points out the harmful effects of alcohol, based on observations of the results of its use, and is described by many as being the best book they have read on the subject.

Elder Joseph F. Merrill, of the Council of the Twelve, and former president of the European Mission, is chairman of the general campaign committee. In his letter to Church heads throughout the world he urges as rapid a distribution of the book as possible, and a quick organization of local campaign committees, in order that no time may be lost.



Elder Merrill

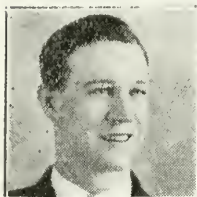
Subsequent literature is to be distributed in the near future, with indications pointing toward a long-term campaign.

IN ATTENDANCE at the International Council of Women now being held in Edinburgh, are Sister Amy Brown Lyman and Sister Zina Card Brown. They were selected, as two of the ten official United States delegates to attend the important women's gathering which convenes from July 11th to 22nd. Besides being one of the American representatives Sister Lyman is also representing the National Women's Relief Society, of which she is first, counsellor in the general presidency. Sister Brown is also filling a double role since she is acting as the Church's official Y.W.M.I.A. delegate to the women's convention. Representatives from the 36 countries where National Councils are organized, are in attendance at the meet. Baroness Boël, of Belgium, wife of the vice-president of the Belgian Senate and daughter of the man who founded the Ghent Flower Show, is presiding over the council. Lady Aberdeen, the honorary president, and Lady Ruth Balfour, president of the National Council of Great Britain, are assisting. Another honoured guest is the Duchess of Kent. Sister Lyman was a delegate to the International meeting held in Dubrovnik, Yugoslavia, in 1936.

A RECENT visitor at the European Mission headquarters was Dr. Ralph V. Chamberlain, head of the department of Biology at the University of Utah. Dr. Chamberlain, on a one-year leave from the university, will carry on an extensive research study in anthropology in London and Europe. At the present time he is working in the British Museum. From there he will travel to Copenhagen and Berlin where he will attend international meetings on the subject. Dr. Chamberlain is recognized as an authority on biology.

From the Mission Field

Departing Missionaries—



Elder Glade



Elder Young

Benjamin H. Glade, who has laboured in Hull and Manchester Districts, and as supervising elder of the latter, was honourably released on Wednesday, July 6th, to return to his home in Salt Lake City, Utah.

Seth H. Young, was honourably released Monday, July 4th, to return to his home in Salt Lake City, Utah. Elder Young has laboured in Norwich, Hull, and London Districts.

Appointments—

Elder Russell S. Marriott was appointed supervising elder of the Manchester District on Monday, July 4th.

On Wednesday, July 6th, the following appointments were made:—

Elder A. Lucian Lewis was appointed Executive Secretary of the Y.M.M.I.A. and Mission Bookstore Manager.

Elder Emmett L. Brown was appointed Mission Recorder, and Mission Genealogical Supervisor.

Elder Howard D. Anderson was appointed Circulation Manager of the MILLENNIAL STAR.

Elder Hugh C. Brown was appointed Assistant Circulation Manager of the MILLENNIAL STAR.

Doings in the Districts—

LONDON—Catford branch presidency was reorganized Sunday, June 19th, under the direction of District

President Andre K. Anastasiou. President Robert H. Love was honourably released, as he recently moved to Australia. Brother Samuel Hislop was sustained as president, with Brother Charles H. Dow as first counsellor and Brother Wilfred Wood, as second counsellor.

Honouring Elder Seth Young, a farewell party was held at the home of Sister Violet Kirby, on Saturday, July 2nd. A wide variety of games were played during the evening, with refreshments climaxing the activities. A gold identity disc-bracelet was given to Elder Young as a parting gift.

MANCHESTER—Approximately 200 people were in attendance at the evening services, Sunday, July 3rd, in Rochdale Branch Chapel to hear President Hugh B. Brown and the Millennial Chorus. The programme included numbers by the Chorus, and addresses by Supervising Elder Benjamin H. Glade, Elder A. Burt Keddington, and President Brown.

WALES—A benefit social, the proceeds to be used for a Sunday School children's outing, was held recently in the Merthyr Tydfil Branch Chapel. More than 75 people gathered to participate in the singing, dancing and eating. Sister Florence Pullman, Branch M.I.A. president, directed the party, being assisted by Sister Ellen Price.

NEWCASTLE — Sunderland Branch Primary children were entertained at a lantern lecture Tuesday, July 5th, in the branch chapel. Supervising Elder William J. Telford presented the lecture, the arrangements being made by Sister Gladys Quayle, Primary mother. Later Elder Telford gave the lecture to the Y.W. and Y.M.M.I.A. groups, which was followed by refreshments served under the direction of Sister Margaret Walker, Relief Society supervisor.

DEATH

PRICE—Rose Marjorie Price, 16, daughter of Brother and Sister Horace Price, of Hartshorne, was killed instantly by collision with a car

while cycling home from work, Friday, June 24th. The burial took place at Hartshorne, Tuesday, June 28th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street.
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton.**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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